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Must Remain in
Transcription Room

M 2014

Saturday, April 24, 1971

Westtown

Group IV

PART I

MR . NYLAND: So, we'll talk a little bit first. I shouldn't make it too long because tomorrow is Daylight Savings, and you will lose a precious hour. I don't know how you would spend it anyhow, in one way of sleep or another way of sleep; maybe it won't make much difference.

What will you do tomorrow? ~~(Bef)~~ ~~Your~~ DO THESE little meetings and getting together on Saturday help you in any way? Do you ever think of that, that you ought to extract something from it? That unless you do, you shouldn't come? What would you -- what would you want from it? THAT IS With what will you measure the value of your time? You spend your energy for different--in different directions. Which is the best direction? How much is your energy worth? It depends a great deal how much you can make. The more you can make the cheaper it is, particularly when one is young, of course, Then the machinery is oiled up, so energy ought to be very inexpensive, so you can squander it. And if you have too much with you, you even can give it away.

Do you ever, value your time? Do you ever look at it in that way? Of the expenditure of the day, how much you have spent it and for what and what was the result?

If you take aCcount at the end of the day, how much have you gotten? Why do you Work? To conce-ntrate cer-tain energies for certain directions which are more profitable. And the profitable side of it, is (~~is~~?) what you wish to accomplish. And what you do get for it, depends entirely on your aim in your life. Y-our aim cannot be only just one, a little aim for yourself. It is right at times that you consider that, that now you want to be really selfish, but it should not last too long, because I think your own selfishness is satisfied quite easily. And you must know that even if you spend time and energy, your growth is ~~nothing~~ not in correspondence with the amount, sometimes, which you wish to spend. You are dependent on your own growth and that is dependent on how quick you can adapt yourself, even to new conditions. Growing is really a very slow process.

Last time I talked about s-immering, not to let it go to a boil too quickly. Spend it over some time, if you have the time. If you realize that your time is always (a) with you, maybe it would make it a little easier. You would be ~~less~~ less nervous ~~and~~ in wanting to Work at a certain time, and really knowing it is not the right time. There is really no differ-ence in time, even when one says it's the right time or the wrong time. T-he question is always; I am not in the right state. The time is always there. You remember, I've used a kind of an example ~~for~~ of a cable— for a cable car, like in San Francisco. It keeps on running in the street, and when the car has to go up the hill, it gr-abs the cable, and then for a little while or for as long as necessary, the cable simply helps the car go up.

T-ime is always like a cable - you can take it any time; and when you take hold of it, you change the t-ime to a moment. And that is indicated by the progress you do make at such a time in which the time has been changed over into another kind of a quality of time; and that quality is r-eally timeless and we call it Infinity. And because of that, your measurement is your movement. Your measurement for yourself, of course it's your growth. You have to learn to know where is the real measure for yourself within. What is the measure for yourself?

You know, all of this has a relation to what is your aim, ~~or~~ AND where will you find

your aim; or if you do find it, how will you make it actual. What can you extract from it, for yourself, that is usefub, durable and perhaps much more permanent. To expect things from the Barn - do you? Do you think that the Barn would give it? Do you think that the Barn could act as a cable for a cable car, so that if you can grab hold of it, it will help you. If you don't, of course it is there. You might say it runs around all the time without benefit to you. What is this taking hold? What is this effort that one makes in order to take hold, to change for yourself - to find, I call it, a place for myself at the Barn.

T he Barn does not give me my place. The place for me is in my Conscience. That's where I place myself, because from that point I get hold of the Barn. And when I do that, I have a place with the Barn logically. It's so idiotic to say, "Where is my place?" when it is within you. The Barn doesn't change. You get hold of it, extrat from it whatever you can, because the Barn has that kind of a substance. But it's up to you. And you find your place when you find your Conscience in relation to the Barn, to the group and to Work.

Now maybe the relation towards Work is not so clear as being connected also with the Barn. It's quite possible that you only have a r-elation with Work and that the Barn has not much of a meaning; then there is no place for you at the Barn. And you won't find it until the relationship towards your Work within yourself has produced a Conscience. With your Conscience you will be able to meaure; because without it you have no measur-e for yourself and the Barn remains just a building, and you remain outside of it. Even if you come you are not part, because your attitude is wrong. I hope gradually you will understand that more and more as a group. There are some people in t he gr-oup who try to understand it - they take a responsibility. There are other people who won't understand it at all, and perhaps never will; they are on the fringe. They come for s-ome reason, I call it sometimes a little curiosity, but it's also because they really don't know what to do about it. And they have always an attitude of 'you never know, maybe it's good that I go, maybe I should.' It is not a real motivation,

, but one becomes in that sense a supporting cell which is helpful. But the real person finds in the Barn a relationship which gives him responsibility for his Work, and in that way, we fail very much.

It has been, during the week and during several weeks before, necessary - particularly on Saturday - that we help people with their houses. And that certain things, of course, have to be done, also by yourself, so that maybe you cannot spare a Saturday. And it is sometimes asking quite a bit to spend Saturday and Sunday. And for that reason, of course, several of us have helped others to do things, to make sure that when ~~they~~ they would come in, that it wouldn't be too cold, and that the oil heater was connected and all such things. Now Mother Nature has let up a little - it's easier, and we can really breathe a little bit, a little bit better. And now comes the Barn more to the foreground. There are still some rules ~~that~~ which you forget, every once in a while. To start early, to make an attempt, really an attempt for yourself to be up early enough. If you have to travel, you come early enough to be here in time - seven-thirty ~~the day starts~~ we have said. Try to be here. Check in, in time. Pay in time. And then meet and listen and then know where you wish to go. And not just leave, unless you know to whom you belong.

At the Barn for work on Saturday and Sunday, you belong to some person. I've called it always ~~them~~ ten, who take the responsibility of projects. We talk about projects on Tuesday. We try to arrange who will Work where and why. And then we have a little bit of a list, we try to adhere to that. And if possible, we should continue to adhere to that and not deviate from that on Friday evening or Saturday morning. The responsibility rests with these people who have ~~the~~ taken the responsibility; and then they have the responsibility for those who work with them; and that is the project that has to be attended to.

I don't want the projects to be too many so that we dilute our efforts. But there is as yet not enough coherence. I would like more work at the Barn, which we can do on Sunday, perhaps easier than Saturday. And, for instance,

tomorrow I would like people to work in groups; I would like the Barn to have a chance to talk to you. When you are working at the Barn, it has a meaning. Amity is there, it's not the same, but it is very similar. But the Barn is the thing. There is a tremendous amount of ~~with~~ STILL work that can be done physically - cleaning up, not only the green house, the hot house, not only the cleaning which is obvious, ~~]~~ of building a little platform on the south side. Lots of stuff around can be picked up, graded, arranged: wood that has been cut; trucks maybe have to be moved. Sometimes that a group is available for such things, perhaps, which may come up during the time, during a Sunday. But then they are scattered, so that about thirty per cent of the people are at the Barn - and not counting now the necessary work regarding the kitchen, etc., but work - and it is not right. Fifty or sixty per cent should, if possible, be at the Barn.

You must be honest about these things. I don't think you always are. I think you come sometimes in the morning to present your card and to be checked off ~~]~~ on the list. I doubt sometimes if you want to stay. I know instances ~~where~~ you don't stay, and perhaps you go home, or do something else. then You appear again at lunch in order to be, well, what ~~shall~~ will I call it? Maybe for coffee you come, maybe you come again for coffee at the end of the day. Are you honest about your wish to work physically? If you are not, it's better you don't come, you know. ITS MUCH BETTER! Better for you and better for the others. But when you do come, you take the responsibility, to a certain degree, when it is given by those whose task it is to be responsible, and on those people, of course, I have to rely, because I cannot be at all places; and there are other things that, unfortunately, maybe, I have to do. I cannot walk around as much as I would wish, not on such days. Again I say, you have to help to maintain the Barn.

You see, I am so afraid that physical work makes you forget. I am very much afraid that activities which are needed for maintencance make you forget the real reason of this kind of community. The real reason is the possibility

for a spiritual development. To create conditions in which you might be reminded that your Life exists. And that your Life will continue, if you wish, and that it will die, if you don't wish to attend to it. You remember: "Ars longa, vita brevis." What is meant by Art, in that sense, is your Inner Life, dependent on the creation of an 'I' that will live long, whereas ordinary life, unconsciously, is very short, "brevis." So you must remember you are there then for that purpose; and incidentally you do a little physical work; and incidentally you have some movements; and incidentally, only, you have a few meetings; and also, incidentally, we have just a few activities to be attended to, sometimes of course necessary, on a Saturday. But don't let them - such activities - take hold of you so completely that you forget the purpose of Work. If you forget Work, you can do all the maintaining you like, but it is of no avail for your Soul. You can have a group of people and you can love each other, to ~~(do?)~~ whatever wish you wish, but you won't make a Soul - not that way.

Soul is Work. That is the attempt for growing certain things which do not exist and for which you have to prepare a soil and it has to be sown... sowed. It has to be given to that soil so that then you can grow up and go from one body, as it were, to another.

Of course, we talk about such aims, I am only afraid that you forget. And even with, here and there, material available and perhaps even listening, you don't get enough from it. How do you get enough? How will you know that you get enough? By your own behavior and by the development of your Conscience. And with these two; that is, the changing of ~~your~~ behavior and the development of your Conscience, you will have a measure within yourself with which you then can judge and also measure others, if you like. But on that will depend: where is my place at the Barn when I have found my place within myself? If you have, you don't ask the question anymore - where your place is, is at the Barn. Your Work will be what your hand finds to do, what your heart wishes to do and what your mind will allow you to do. Then one can grow up,

more and more. And also of course, together, if you can, to help with the small groups, the little ones, the honest ones, the kind of simplicity.

We will talk more about that, what is simplicity, really; what is the purpose of such groups - Monday and Thursdays, and the small groups, anonymous, but I hope active and never forgetting the aim of trying to understand each other. Maybe you will find a place, but also if you are honest and you don't find it, it's all right, provided you don't forget Work. I don't mind if the Barn is instrumental, or anything anywhere else is instrumental. If you reach conclusions about the necessity for your own development in a certain way, you will find ultimately the road of Objectivity.

Try to think about your relationship towards the Barn, towards the group, towards Amity, towards activities, mostly towards each other. [redacted] What good is there in it for you, and good in the sense that you can digest it and actually profit.

For a good week for all of us.

PART TWO

MR. NYLAND: What is meant really by simplicity of Work? In the first place, simplicity in trying to explain or to understand the meaning of Work; that is, a description of what Work is and how it should be done, because Work means one does something. Work does not mean that you keep on thinking about it. It means the actual application of your thoughts, or a concept, or your feeling or acting on your intuition. So when we say, simplicity, it has to be extremely simple in description of what is meant in the first place. And also, how can I reach what I want to reach. So first: simplicity of aim! Very simple - to grow up. The assumption then is, and the realization that I am not grown up as yet, all appearances to the contrary, (is) because my judgment is [redacted] on my body full grown; and the assumption then, whatever is in it, is

also to its highest degree of development. And that, of course, is true for ordinary life and, of course, it is not true when one wants to believe in ~~if~~ different levels of life. I say, wants to believe; it is not an assumption. It becomes gradually a realization that that is it and nothing else can exist; that that simplicity extends to the knowledge and ~~believe~~ belief [redacted] assumption and assurance that Life exists, not only on this Earth and not only in human beings and all the other kind of organic products that ~~one~~ we know ABOUT ~~of~~, but that there is a totality of Life which, by definition, is Eternal. So that the simplicity of Life means simply the existence of it; and when I see the existence and can experience it, I understand how simple it is to see Life as it is.

The simplicity of wanting to understand a method for further growth must be based on the realization of what one is and what has to grow up; or out; or become different. That's why we talk about the becoming of man. And that what aids to his becoming is becoming to him. And the reason why he wishes to grow up is that his incompleteness is not satisfactory to him. That is the first waking up - the realization ~~(of)~~ that what I am on Earth; and whichever attempts I make to ~~extract~~ EXTRICATE myself from Earth, or to prepare myself for my physical death, all of ~~that~~ THEM leads to nowhere and only in circles and beoomes repetitious, and I cannot find my way out of that kind of a labyrinth! This also must be understood first as a very simple statement, that man has come to the end of his rope on Earth and that the Earth and Mother Nature will not allow man to grow. Or, in any event, he does not grow. That he reaches a certain optimum of growth out of the beginnings of a minimum. And that the end is a maximum, only measured in length of time that he spends on the Earth, but not by continued development, otherwise we would not talk about senility or about gradually experiencing the results of old age of the body. And it is as simple as that, to know that if one is

left alone, in what we call unconscious state, one gradually reduces the ability even to be on Earth as a human being; and ends up as a dead body in which Life, having existed in it, will continue, but most likely does not know any particular place to go to, does not know where to go.

So the simplicity now includes the possibility of indicating to the Life of oneself the direction in which it should go. And the simplicity of such a statement is, of course, that a man should grow up, but he cannot mean by that, 'get taller.' That it should develop, but one cannot mean by that, that it will be an extension of what he all ready has. When it is growing up, it means going from one level to another. You can also say, going out of where he is onto or into something where he wishes to go. And if you want to describe levels, then the question of growth for a man is to step from one level to another. When one talks about levels there has to be a reason for one level differing from another, because it is a characteristic of a different level that it has properties which are not inherent in the previous level, when it is lower. And AGAIN when it is higher, it ALSO does not have properties which the higher level has. And the highest level should have all properties which are capable of a man's reaching, or capable of Life existing.

What is the difference between one level and another? What we call insight which, when I reach a higher level, is added to the panorama of my Life. So that from a higher level, I see my previous level in a different way from the way I see it when I am still on it. That means that the next level is free from the previous level. And this concept of freedom becomes much more apparent, that when this succession of level means reaching a state of ultimate freedom. Nothing could be simpler than that. Because when I talk about freedom, I must talk about bondage, because otherwise I would not understand freedom. I would not know freedom from what? But I talk about the bondage and the wish for freedom. And I hope that by reaching one level after another, which from my standpoint is higher because it gives me more insight into the reality of myself, then I make progress. And it is not progress on the same

level. I get out of the laws on one level, go over into the laws of another level. And more freedom means: less laws or more understanding of laws.

Laws are two-fold. One kind I can understand and I can make and I can also undo. The other kind I cannot understand and I call them accidental. The changeover from one level to another is, that what is accidental for me becomes a law of understanding on the next level.

Now if it is clear that it is a matter of freedom, and it presupposes bondage, then it is a question, how can I become free from the bondage of Earth. So the simplicity of a description of Work always has to relate to the bondage and the wish for setting oneself free. What is the bondage? Life is bound within my body. And the bondage is represented by my form of my body in which there is Life. And setting Life free means no more bondage of the physical body. (WHICH OF COURSE IS DEATH TO THE PHYSICAL BODY.) But it is giving Life a chance to be without the bondage of the Earth. Therefore, when I understand such simplicity, all attempts for Work must relate to undoing the bondage. Now what is binding me? And I leave out now, for the time being, the bondage which is inherent in my feeling center and inherent in my mind. I start now with the preparation for my own death, and I hope that in preparing for that, that something can take place which then will be the substitute for my physical body, if I believe in the simplicity of my Life.

What is the bondage of the physical body? The form, naturally all manifestations, because that is the way my Life is expressed - through my physical body. And if I wish this Life to become free, it has to be free from manifestations. How do I free myself from manifestations? By taking away the value of them. It is not that they shrivel up, but almost, I would say, that I don't feed them. I take Life away from the manifestations. So the simplicity of Work must indicate that I am interested in Life and not in the manifestation of Life. But since I cannot do away with the manifestation, I have to learn how to accept it as existing as a form. And taking away the

value of the form when I take away the concept of my Life - which makes the manifestation manifest, the acceptance of myself as physical form - it will HAVE TO lead ultimately to the acceptance of myself as I am. Because my Life expresses itself in not only in the manifestation of the physical body, it expresses itself in feeling and it expresses itself in mind. But I start by trying to accept myself physically. Why? It is the simplest. Something in me I wish to accept myself physically, as I am. If the body has a pain or some dislocation, it does not think about it and it does not feel about it. The body itself is in that condition or it isn't. If I accept the condition of my body as it is, I am not considering a change of the pain. I accept the pain for whatever it is. Then it loses the value of pain because I accept the condition which causes the pain. The pain is my mind and my feeling. The condition of my body produces a concept of pain. But in accepting the physical body, I have nothing to do with a thought or a feeling about it. The difficulty in acceptance - accepting the totality of myself - is, of course, inherent mostly in my mind, because I do not accept my mind. I know it thinks and the thoughts are there, but as soon as there is a thought which I wish to accept, there is another thought which is contradictory to that WHAT I wish to accept, either by association or by rationalization. And when I keep on considering a thought, other thoughts come in to tell me that that thought, that I am considering and which I want to accept, I don't have to accept;or it is the wrong thought; or it is a thought connected with an association which produces another kind of a thought, so that then my thought forms become elusive, I cannot pin them down like I can pin my body down. And my mind becomes my enemy because I cannot accept it for what it is, it changes all the time. I call it - it is (VIVACIOUS), and active and, of course, alive. But it is difficult to accept it, almost I would say impossible.

With my feeling as a center, I can accept that by means of my body.

There is something in my feeling as an expression which belongs to my body. But the source of ~~my~~ THE feeling I cannot accept, because about that I have also intuitive feelings which are not expressed in words, which nevertheless bother me and cause me worry or jealousy ~~or~~, hate, all kind of forms of feeling which interfere with that kind of a feeling which I would like to accept and I cannot. And the assoications in my feelings are almost as bad as the associations in my mind. The reason now is - to keep ~~the~~ TO simplicity - is to consider the acceptance of my body first as it is, by means of something which operates from a higher level; also that must be understood, that that what is of a higher level has a quality of becoming aware. Everything on the level where I live can only think and feel. What is ~~of~~ ON a higher level has a quality of awareness.

Awareness is insight in thought. It does away with the mental process as thought, and keeps an awareness as a mental process which gives me information, the same way that a thought does. But being ~~of~~ ON a higher level, it gives me information - facts - about myself which have, in addition to belonging to me, the quality of truth, which I do not get with my thought FORMS or as I think, because my associations prevent me and my feelings interfere constantly with a statement of a fact which I wish to accept, but become 'written on' by means of my feelings; and I cannot accept it because it remains changeable. The process in the observation as an awareness, of that what is a manifestation of my physical body, and to try to accept it, now simply goes one step further. That that what is now observ~~ance~~ING and belonging to a higher level, has a quality subject to growth. It is not there all of a sudden in its completeness, it is in the beginnig mixed. It is, when I step from one step to another on the staircase, I am not immediately on the next step. I lift my foot, the other one is still on one step; I lift it up, it is not on the next step yet; I put it on the next step but I am not on the next step as yet. I lift my other foot off the first step, I am still in space kind of, sometimes I ~~have~~ HAVE to hang on to the bannister, and definitely I am not as yet planted on the next

step; and only when the second foot is there, I can say that I am on the next step. It's the same way with little 'I'. It is not there at all in its full capacity of awareness, it is tinted and affected by all the surrounding; and particularly by my wish which is still unconscious and cannot change, just like that, into an Objectivity, into an Objective Wish in the acceptance of my emotional states as they are; it's impossible. I cannot change my thoughts immediately, all of them, into an awareness; and the process is very slow. That one must understand; that the slowness of the process is dependent on the growth of little 'I'. It means again, in simplicity, the size and capacity of 'I', and the time length it can exist in a moment ~~expanded~~ (extended?) into Infinity.

A moment as a moment, nondimensional, and Infinity as the totality of all moments existing, also takes a long time to go from one to the other as AS A ~~DIFFERENCE IN PHASE~~ DIFFERENCE IN PHASE. The growth of 'I' to a full grown entity of a Consciousness and an attribute of Conscience, and the ability to be expressed as Will, will and must take time for such development. Now if I know this, I do not tackle as yet my feelings or my mind, in wanting to accept them as they are. I have no ability in me which is strong enough to counteract ~~the~~ associations and the retionalizations. But when 'I' can become full grown, at least that it is so well grown up that it dares to go out into the world and gain further experience, then I am perfectly willing to expose it to more difficult conditions, and to stand, as it were, on its ~~won~~ own feet. But before that, something has to guide it, until this little 'I' has grown up.

Now if I say: what is simpler than that? A method which takes, in ~~our~~ OTHER word, time; simply because the time has to be changed IN to a concept of Infinity, which in our mind we are not capable of, as yet, to conceive of. We have to wait until the little 'I' grows up, simply because we have no concept of Omnipresence. You see, if - as a human being - I were able to have a concept of such, like Omnipresence, or Omniscience or or Omnipotence: Omniscience is insight totally; Omnipotence is Will totally; Omnipresence means for me the

totality of myself being on a higher level. Omnipresence comes into my experience when my personality has all been changed into Individuality. Now you see, the difficulty are (~~is~~) - all the time - that we want to run ahead for whatever can be done ~~and~~ and has to be done in a certain time length, to which we are still bound, and which will not loose--we will not lose and cannot lose, as long as we live on Earth. Because this is the characteristic of this time, which belongs to us as a unique property, that it dies with the physical body; and that whatever continues as Life has its own time, which we call then our Kesdjanian ~~Time~~ SPACE, meausred by the circulation of the Hambledzoin, or that what is in a relationship towards the Sun, a circumference of the Kesdjanian body around the Consciousness of a man, reaching its same point, measure then the time belonging to Kesdjan. But we still need a concept of time on Earth, until we could become free from that by dying.

Understanding now what the difficulties are of the unconscious state and the necessity of going over, by means of Work, to a Conscious state, it will include that what is now functioning as a little 'I', (~~which~~) starts to spread out and affect all departments of the brain, in time; and changing rationalizations and associative processes into real knowledge: Knowledge of a moment of an experience of existing, of everything existing belonging to a human being as he is now as personality, and will become as an Individual. This is what I mean by simplicity of Work, when you want to explain it. And you have to be extremely careful that you use the words in the right way, that you don't make a mistake in talking about the 'Consciousness of the body.' I can say there is consciousness of the existence of my body, and that is correct because in my brain there is a little section reserved for the possibility of the development of 'I'. And that little 'I' can become Conscious of the existence of my body. But when I talk about 'Consciousness of the body', I misuse the word, because I only can have a little subconsciousness which I sometimes use and call it instinct of my body, but it has nothing to do with the possibility

of Objectivity.

It is very difficult to use words correctly. And in meetings and whenever you get together, you have to be extremely careful that you weigh your words very well before you use them. And don't use words you cannot defend - it's much better not to speak. When you speak, that what comes from your brain comes from your ponderability. The po ndering department is the back of your head; the formulation is the front. And when it comes from the top of your head, it does not come from the ponderability of the back of your head, it's just comes out as formulation, very superficial, sometimes on the spur of the moment, but it has no content and it has not weight, and you have not poured substance into your words. You have not chosen your words for a definite reason of expressing a concept that you want to talk about, ~~which~~ this is the difficulty of answering questions.

We'll talk more about that tomorrow, for those for whom that meeting on Sunday morning is of value in accordance with their Conscience. And let me explain it to you again, so that the group as (~~which?~~ Those) gets together is not going to lower the level. I only wish those who have a position to answer questions for other people or, I have added, those who definitely talk with themselves and propose questions of themselves which they themselves would like to answer. That means these are the pondering people, of which there are very few. Don't come to such a meeting that I am now conducting unless you deserve it and you feel honestly you belong, because I will not hesitate to tell you to stay away. I have paid enough for that kind of a thing, that because of this and that, and a little weakness perhaps on my part, that certain things got spoiled. This I don't want to get spoiled. But it is for those people who really need it in their Work, since they have taken a responsibility, or are on the verge of taking such a responsibility in answering questions, from whoever it may be, in their own group or from other groups somewhere else, and answering their tape. I will restrict the attendance of those groups.

And you have to help me by not putting me in the position where I would like you to come and by right I must refuse you. It is at such meeting that you have to talk about answering, how to answer, how a question can be understood. And that gradually we look at Work, not as a description of a method, but as a medicine, used to be given to those who are in need of such medicine. And it is the description of the medicine that I am interested in. What kind of psychological value do you give to the people who ask questions? And why do you give it to them in the way you do? And how do you diagnose their psychological illness?

But we'll talk about these things more and more. You have to learn how to become more serious regarding your own Work, your own wish to develop, your attitude, and not to be silly about it. Not to think that the whole damn day you have to, so-called, Work. Not only that you cannot do it, but if you try you are stupid. If you are honestly interested in the development of a method, you will take that time suitable for learning, in a place suitable for such learning, with a wish on your part to be given towards making that wish a reality in an accomplishment, so that you honestly will learn. That is the school. If you can understand that, you will watch your steps many times, not to engage in, so-called, 'little bits of efforts', but you will Work when you feel there is a need and then you will translate it and then you can expect certain results of a certain kind.

I'll play now a little bit and afterwards we just go home. No more talk; it's more than enough. And as I said in the beginning, daylight saving tomorrow. I am sorry if it is already a little bit too long.

Have a good day tomorrow.

END TAPE

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